

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Old Salt Lake Theatre

Mormonism Encourages Culture and Education

(See article page 690)

THE INTELLECTUAL APPEAL OF MORMONISM

BY PROFESSOR THOMAS L. MARTIN

OF BRIGHAM YOUNG UNIVERSITY

AS a lad in my late teens in England, I had the experience of changing my religious membership from the dominant Church of England to the Church of Jesus Christ of Latter-day Saints.

I had noticed during my period of investigation that the members of the latter Church were the preachers and the prayers. This appealed to me, and after I joined I soon felt that I was a "somebody." I could open and close the services, also present to the audience my ideas regarding my religious beliefs. It seemed delightful to be able at that early age to assume some elements of leadership. I had heard my father talk, too, a great deal about the fact that no man could be saved in ignorance, that the glory of God was intelligence, and that man is saved no faster than he gains knowledge. I soon learned that Joseph Smith was responsible for these thoughts. I was impressed by them.

Mormon Education

CULTURE and education have always held a definite place in the philosophy of Mormonism. Three months after the Mormon Pioneers arrived in Salt Lake valley a school was opened by Mary Jane Dilworth, in an old military tent like a wigwam. Less than three years later the University of Deseret (now Utah) was founded. Census figures of 1920 showed Utah ranked first among states of the Union in school attendance for age groups above 13 years.

Latter-day Saints built Social hall, the first theatre west of the Missouri river, in 1852, and in 1862 world-famous old Salt Lake theatre (see cover), which Leavitt in his *Fifty Years of the American Stage* describes: "At the time of its erection, it was not surpassed in the magnitude, completeness, and equipment by any other existing house."

These ideas seemed to put new life and purpose into the family home. Plans were instituted by which knowledge could be gained. Satisfaction would come, of course, from this added learning, but the fact that it implied good Latter-day Saint standing was a pleasing thought to all of us. From that day to this, as more knowledge has been gained regarding the Latter-day Saint religion as a way of life, the intellectual aspect of this faith has increased in its appeal.

While I was attending Cornell university some years ago, one of my professors said: "I notice that with all you Mormons from Utah, you seem to consider your educational efforts a part of your religion. You claim that your life's activities are a part of a continuous programme which goes on throughout all time; that as you

grow in experience here you are better prepared to continue your growth after you have departed this life, and that you will continue that advancement until you reach a state of perfection. A fine idea if it is true. I imagine it is one of the greatest stimulative ideas I know for those who accept the teach-

ings of your faith." It is a great idea, one which, if believed in and practised, will make this life's labours a success measured from every point of view, religious or otherwise.

When these thoughts were presented to the world by Joseph Smith, what were the religious conditions of the times? What was there in the environment that made his doctrine so attractive to many of the great minds of that day?

It was the idea among most people that men should be willing to be damned for the glory of God, that human beings were totally depraved, that there was nothing good or generous in human nature, that infants were born in sin and would be forever doomed unless some ritualistic formulas were said over them. It was believed that man was nothing more than an insignificant worm in the scheme of things. Fancy a thinking man in an environment like that. Joseph Smith, even as a mere lad, rebelled against such doctrines.

As he pondered such ideas and restlessly sought an answer, a light from heaven and a message from God came to him and he saw man in his true perspective. He found through revelation that there was something beautiful and worthwhile in human beings, that there was a divinity in all men. Imagine his happiness. He had seen in vision and heard the voice of God and angels unfold to him an understanding of the problems which were troubling him. He learned through his wonderful experience, not only that man was divine, but that man existed before he came to this earth life, that men will exist after this life, and that the individual development one gains in each sphere of existence determines the rate of progress he will make in the next.

MAN is in a process of development or unfoldment which was started eons ago in a previous existence, and he will continue to progress until in some future state he may become as is God Himself. This is made plain in the revelation given in Doctrine and Covenants, Section 93: 11-18, in which the vision of John the Beloved is explained:

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

And I, John, saw that he received not of the fulness at the first, but received grace for grace;

And I, John, bear record that he received a fulness of the glory of the Father;

And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

If John can do this, so can other human beings, said Joseph in his conversations with his followers.

These new ideas put purpose into the life of Joseph Smith. He became a man with a mission. He studied the ideas he had received. He attempted to elaborate upon those ideas and make clear to his followers that we are Gods in embryo and because of it must live as become such beings.

He said we must study this God of ours. We must learn to

become like Him. We cannot become like Him until we know how He works. We must discover Him through His works. This world is His. The times, the seasons, the rains, the sunshine are all His. His glory is in the universe and the manipulations of the universe are manifestations of His work. In Doctrine and Covenants, Section 88 : 42-47, it states :

And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons ;

And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

And they give light to each other in their times and in their seasons.

The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

Unto what shall I liken these kingdoms, that ye may understand ?

Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power.

Other men have arrived at similar truths in another way. Many of the scientists who have stirred the world and have encouraged many men into righteous endeavour have found God at the end of their scientific investigations.

Michael Pupin in an article, "Science Leads Us Closer to God," published in *American Magazine*, September, 1927, states :

Light, I found, is a series of tiny electronic pulses sent throughout space from the sun and stars. And just as sound sets going the nerves of the ear to carry messages from the external world to the internal world of the human soul, so these electronic pulses set going the nerves of the eye which carry their messages to the brain. Then the soul deciphers them and interprets their meaning. All these vibrations receive their true meaning only when the soul deciphers their message. And the more I think of it as a scientist, the more do I feel that those gleams of light from the quiet stars which fell upon my eyes as I tended the oxen, were real messages to the soul declaring the glory of God.

Science has simply brought me to a higher, broader view of the Creator. If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal touch with Him ; if science does not assist me in carrying out the Divine purpose ; then I am a failure as a scientist. But science has made me a better Christian ; I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God."

Robert A. Millikan, one of the world's eminent scientists, declared, "If you think strongly enough, you will be forced by science to the belief in God."

Joseph Smith presented the same truths years before. God showed him that these scientific laws which are evident in the earth, the sea, and the heavenly bodies, are manifestations of the power and glory of God.

Now, said the Prophet Joseph in Section 88 : 78-79, I want you to learn all these things that God is responsible for. I want you to become like Him so :

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand ;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.

In other words, the Gospel as taught by Jesus, the study of the heavenly bodies, the science of geology, the study of history, political economy, and sociology, are all means by which one can learn God.

(Continued on page 701)

A LETTER FROM THE CHIEF SCOUT

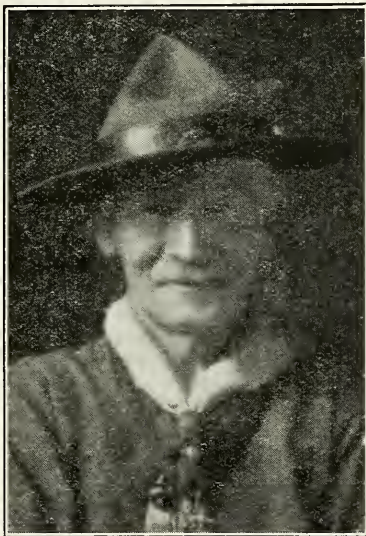
In London only a few months after completing a world tour, 78-year-old Lord Baden-Powell of Gilwell, Chief Scout of the world, is now on his way across the equator to South Africa. Leaving London with Lady Powell October 19, he will visit troops in the land in which he conceived the Scout programme.

Before leaving England's shores, Lord Baden-Powell, who founded the Boy Scouts in 1908, found time to send his best wishes to Latter-day Saint Boy Scouts in Great Britain. The Chief Scout sent the message from his Imperial Headquarters office, in which hangs a picture of the Seagull monument (see *Star* cover, October 24).

Writing to Brother Lewis Tarr of the Mission Y.M.M.I.A. board on stationery bearing an embossed official Boy Scouts

Association insignia, the Chief Scout said:

"I am very glad to hear that Scouting is making good progress among your boys, and I cordially wish you all success in your work." The letter bore his personal signature, "Baden-Powell."



Lord Baden-Powell of Gilwell

Emulating Latter-day Saint Boy Scouts in America, where they are recognized as leaders, British Scouts of the Church are marching forward. The first Mission troop was organized in Hull branch in the spring of 1934. At the present there are nine troops in the Church registered with The Boy Scouts Association of Great Britain. Three others are in the course of filing applications, and other groups are proceeding with preliminary work. New youths are joining each month.



GENERAL CONFERENCE SIDELIGHTS

By Elder Gordon B. Hinckley

EVEN the visitor who has no interest in the doctrines of the Church must find at General Conference something different from anything to be seen elsewhere in the world. Without doubt the grounds of the Temple block are the most beautiful in the entire State of Utah, if not in all of western America. In the lazy sunshine of October the green of the grass stands in marked contrast to the general aridity of the country through which the visitor must pass on his way to Salt Lake City, and within the walls of this ten-acre square he finds a sanctuary of peace after the heat and bustle of the street. A variety of flowers, in brilliant autumn bloom, and trees, both deciduous and evergreen, give design to the grounds, a landscape unusually charming.

When Saints Gather

LATTER-DAY SAINTS throughout the world feel the influence that reflects from a general conference of the Church. The *Milennial Star* from time to time publishes sermons of authorities delivered at these gatherings.

In this article, written especially for the *Star*, Elder Hinckley, former Mission publicity director who recently returned to his Salt Lake City home, vividly describes the atmosphere attending the recent autumn sessions.

The visitor likely enters at the south gate. To his right is the Bureau of Information, housing the Deseret Museum, in whose cases are relics that remind of the grim task faced by those Pioneers who built this desert empire. Behind this building in a corner of the grounds, beneath a canopy built to protect it from the elements, is the oldest house in Utah. It is typical of the houses built by the Pioneers eighty years ago. Logs, chinked with adobe, form its walls. With little imagination it is easy to picture the days when children played and slept and grew beneath its rough ceiling, when clothes bleached white in the sunlight on lines stretched from its eaves poles, when an old flintlock rifle hung above its grate, even to the days of 1857 when tinder was set beneath its foundation ready for the strike of flint should the United States army molest the saints or attempt to sack the city. But today it is quiet. Shades of a forgotten glory seem to hang about it. The voices of those who built it have long since been stilled—and its own historic walls cannot speak.

Near the east gate and just to the north of the old house is the base and meridian marker denoting the survey center of the Salt Lake territory. Only a few feet to the southeast is the stake placed by Orson Pratt in his original survey of the city. One acquainted with the story cannot help marvelling at the genius of the man who so accurately used tape and transit—carried from England by returning missionaries—in the middle of a desert that government surveyors who came years later found a discrepancy of only a few feet.

Rising high into the air near the east wall of the grounds is the massive, grey granite form of the Temple. Its six spires,

reaching skyward, crown a monument to the integrity of those who built it. Once, less than a century ago, this was sun-baked soil that had never known a plough. Then into its crusted surface Brigham Young prodded his cane point and exclaimed, "Here we will build a temple to our God." And through forty long, trying years it rose, one stone upon another. To people in thirty nations it is a symbol of faith. It is a sanctum where is done the work that bridges two worlds and all generations. It is "the House of the Lord!"

Returning to the south gate, passing monuments to Joseph Smith, Hyrum Smith and the Witnesses to the Book of Mormon, the visitor faces a model of a beehive, "Deseret," signifying industry, symbol of the state of Utah, a token taken from the Book of Mormon.

And just to the left is the far-famed Seagull monument. In bronze a pair of gilded gulls are flying from the top of a granite shaft, and about the base are plaques depicting the history of the building of this commonwealth—"Erected in grateful remembrance of the mercy of God to the Mormon Pioneers." An epic, familiar to all, is told in that terse phrase.

Doctrines need not be argued with the visitor who sees such fruits of faith as these.

BUT—where are all of the people going? By the hundreds and the thousands they crowd through the gate. They come from all walks of life. Some wear the marks of professional vocations. Some wear the callouses and wrinkles of continuous hard labour. But each acts as though it were as much his right and pleasure and duty to be there as his fellow's. All wear a radiant expression of fellowship, facing the same way and walking with the same determination. In the fraternity of the Priesthood and the communion of Mormonism there is no class distinction.

The license plates on cars outside the gate indicate that some have come all the way from New York and Washington, nearly 2,500 miles to the east; and from the states of the Pacific coast, nearly a thousand miles to the west. This vast concourse in such a setting makes a fascinating picture.

All are entering the wide doors of the great dome-shaped building ahead. It is the Mormon tabernacle, and these are men and women who have gathered from far and near. They have come to sustain their officers and renew their faith.

Within the ten-foot thick walls of the Tabernacle eight thousand people are seated and every available space is crowded to accommodate hundreds more. Above the crowd arches the great ceiling, without a column anywhere to support it. And then—the clarion call for another conference. Majestically the organ sounds, "Arise, Oh Glorious Zion!"

Keynoting the first session, President Grant states that it is 53 years since he became one of the general authorities. Fifty-three years at the helm. Surely that is preparation for leadership.

Twice each day for three days the conference meets in general assembly, with numerous meetings of smaller groups who discuss particular problems. The crowd becomes so large that all cannot get in. Hundreds listen outside where a public address system has been installed. Then too, an overflow meeting is

(Continued on page 700)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 31, 1935

EDITORIAL

THE NEW MORALITY

THE "new morality," according to the public press, was the theme of the closing session of the recent church congress, held at Bournemouth. Several speakers addressed the congress on this theme. Plain words were spoken in describing present day evils that are destroying the sanctity of marriage, ruining the home and making the foundations of the nation insecure. Many marriage vows are now lightly taken, those of marriage in former days being too hard to observe. Sexual impurity among the unmarried has become an evil so very grave that when marriage comes its obligations are but lightly assumed. Practices which were once regarded with horror by all who professed the Christian standard are today advocated by many intelligent people in the name of an enlightened morality.

Referring to what is called the "liberty of sex experiment," one speaker said that when we saw the novels and plays advocating such liberty and apparently warmly received by the public we can understand the why of many modern practices. The question was asked: "Will not this assembly sound a call to find a solution so that this rottenness at the heart of our nation's life can be eradicated?"

And what did the assembly do? It listened sympathetically to a discussion of the theme and apparently adjourned without action. What could it do? In the face of the mighty waves of sexual immorality that admittedly have engulfed the nation, a congress of a few hundred ministers stands in these days powerless to do little else than talk.

We are in sympathy with the strong protests made and believe as firmly as anyone that spoke in the sinfulness of the practices described. The Church of Jesus Christ of Latter-day Saints severely condemns all forms of immorality and stands immovably opposed to them. Sexual sins, striking at the foundation of life and destructive of the home, are among the blackest in the Lord's category of crimes.

Marriage is the oldest of human institutions and was ordained by God Himself. It is therefore a holy estate if rightly lived, because it was divinely established. And marriage vows should be regarded as second to none in their sacredness and binding power.

The Church has but one standard of morality and men and women alike are called upon to observe this single standard. All sexual relations outside of the marriage covenant are sinful and abhorrent in the sight of God and will bring His condemnation and punishment upon the guilty. Sexual impurity has always been one of the chief causes of the downfall of individuals, of homes and of nations. God's immutable laws cannot be violated with impunity. The experience of many generations of men bears abundant testimony to this fact.

The times are out of joint. We have said this before. When will peace, happiness and justice prevail among men and nations? We cannot name the day in the calendar. But relying on God's word we can say they will not come fully so long as the grossly immoral conditions enumerated in the church congress prevail. When happiness prevails among men it will be due to the righteousness of the people. But repentance, a turning away from evil, comes before righteousness. This is a pre-requisite of happiness that the Church will never cease to teach. True happiness has always been an accompaniment of righteous living. Hence no individual, people or nation can with confidence expect to be truly happy as long as they are guilty of immoral practices. When will we learn that God cannot be mocked with impunity? We shall continue to suffer until we obey Him.—JOSEPH F. MERRILL.

GREATER BLESSINGS

DURING the depression we made a survey and found that those who have been tithepayers were not suffering as were those who were not tithepayers. A survey of three stakes showed 332 men over the age of 65—and the average age was 75 plus. But we found of that number only 26 were dependent. The balance were independent. As compared with the insurance table, from which we learn that of 100 men who start life at the age of 25, one is very wealthy, four are independent, three are spending all they have, 36 have died, 54 are dependent at the age of 65.—BISHOP DAVID A. SMITH.

DISTRICT CONFERENCE NOTICES

PRESIDENTS JOSEPH F. MERRILL and Joseph J. Cannon will be the principal speakers at Scottish district conference in Masonic hall, 30 Abbotsford place, Glasgow, Sunday, November 3, sessions beginning at 10 a.m., 2:30 p.m., and 6:30 p.m. A social will be held Saturday evening.

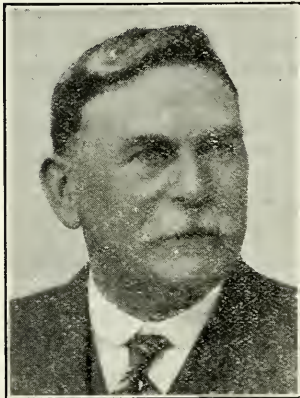
Newcastle district conference will be held November 9-10 in Alexandra hall, Toward road, Sunderland.

LEADERS IN THE MISSION

President Alfred Burrell of Norwich District

By ELDER W. JAY ELDREDGE

DESPATCHES had it that London was due for an air raid. The World war was bringing possible destruction to England's very doors. Excitement was at a high key. People scurried for the protection of their cellars. Two figures stood out like silhouettes from this confusion in one particular neighbourhood. They were Alfred Burrell and his young son. Theirs was not fear but interest. When others sought cover they stood in the open and peered into the sky. Although the raid came to naught it had been a tense time.



PRESIDENT BURRELL

President Burrell says of this and other similar occasions when his life was endangered, "I had no fear." There is a peace about this man. He has a firm conviction that the Lord will watch over whom He will and that the armour of righteousness is the only sure protection. Such assurance in one's destiny is born of fear of God and the knowledge that one is serving one's Maker in truth.

Alfred Burrell was born June 30, 1871, the son of Alfred Burrell Sr. and Charlotte M. Britt Burrell, in Norwich, Norfolk, and except for a year or two that city has remained his home. Death took his father when infant Alfred was but 13 months old, leaving his widowed mother the task of rearing a family of children. She did her task well, and with the aid of a Baptist Sunday School taught them to love and honour Christ. Religion must have been firmly planted in young Alfred's mind, for his recollection of school days is that "I was always interested in the Bible class more so than any other."

Classroom education has not figured prominently in President Burrell's life. When but 11 years of age he left school to share the burdens of the family support with his hard-working mother.

The first turn at "bucking the world" came in employment at a general store. From there he went to a sweet factory, and then to a shoe factory. The changes of employment in his youth are quite in contrast to his next position, which has lasted for 46 years. On his eighteenth birthday anniversary he commenced railroad work, which he has continued until the present. He intends to go on until June 30, 1936, when faithful and long service will have gained for him a pension.

His duty with the railroad is to drive locomotives. The cab on his train has become more than a "brain center" of bulk steel

and steam ; it is almost a school. The correct function of an engine depends upon close cooperation between the driver and the fireman. Some men in the fireman's job will not always do their work willingly, and invite contention with the driver. Employers send "difficult" men to President Burrell's cab. Experience shows that all men do their work well under his tutorship. He explains his success in these words: "I go half way with them and I help them with their work."

Alfred Burrell was 24 years of age and still living with the family when he was introduced to the Gospel. Mormonism was brought to his mother's door and her long study of the Bible was rewarded with the knowledge that the new message was the truth. She, along with her daughter, soon embraced it. Just as she had fostered in her son the tenets of the Baptist faith during his early youth, she later strove to lead him to accept the greater gift of the restored Gospel. Her efforts were rewarded. Something began to kindle within him. The message of Mormonism was different from anything he had heard before. It seemed true to him, but since the elders first left their tracts with his mother he had married Emma Cogman (April 11, 1898). He attempted to teach her of the new faith, but discussion made her dislike for Mormonism turn to bitter hate. A few years passed. Then came a change. The Alfred Burrell home was tracted by a Mormon elder, and in discussion with Mrs. Burrell he interested her to the point of wanting to know. Subsequently she prayed that its truth be made known to her, and within a short time a dream left her knowing that it was the way. She was converted. The bonds that had been holding Alfred Burrell were broken. On May 12, 1907 husband and wife were baptized.

Norwich District

MORMONISM was carried to Norwich almost at the same time the Latter-day Saint Pioneers entered Salt Lake valley in the summer of 1847. Originally Norwich branch was part of the old Worcestershire district. In the conference minutes of that district, June 13, 1847, it was reported that Elder Thomas Smith had been assigned to open work in Norwich, approximately 200 miles from Kidderminster, where the 1847 conference convened. Elder Smith reported a rich field.

Norwich branch chapel was dedicated October 18, 1925 by the late Elder James E. Talmage of the Council of Twelve Apostles, at that time European mission president. The district now comprises Lowestoft (where there is also a chapel), North Walsham, Norwich, Thurlton and Great Yarmouth branches.—W. J. A.

All of us have responsive chords and when they are struck our being becomes animated. President Burrell is at his best when his family is the

topic of conversation. As he goes down the list of accomplishments of his wife, two daughters and four sons his kindly round face becomes more affectionate still, his steel grey eyes brighten, and perceptible beneath his grey moustache his lips assume a most pleasant contour. In the list is the faith and devotion of his wife, and her ability to act as an helpmate in all his undertakings. His youngest son, Wilfred, and daughter, Doris, are faithful workers in Norwich branch Sunday School and Mutual.

Four older children are in Utah and all are engaged in the Lord's work. Alfred, the eldest, is a local missionary in Salt Lake City. Herbert, who fulfilled a mission in Newcastle district, is second counsellor in the bishopric and genealogical chairman in his ward in Ogden. Another son, Arthur, resides in Salt Lake City, having fulfilled two missions to Great Britain, and another daughter, Gladys, is now living in Salt Lake City.

The Gospel has paid dividends to President Burrell. He has never wanted, and in times of sickness the healing power of the Priesthood has been a strengthening factor. His wife was once stricken with severe rheumatic fever. Such strenuous medical practices as strapping afflicted persons to boards in an effort to straighten them were resorted to, but with no avail. After several months, the physician reported the case as incurable and that Sister Burrell would never walk again. One can appreciate her husband's anguish. . . . a family of six children, with the youngest in swaddling clothes, and an invalid wife. An administration was performed—a healing took place. She was soon well, walking and able to execute her household duties.

Brother Burrell's first office of Church responsibility came as counsellor in Norwich branch presidency. In 1919 he was selected president of that branch. In this capacity he served until his appointment as district president March 3, 1935. A chapel of their own, stability, harmony and a good tithing record are marks of the branch he has led for 16 years.

The gift of wisdom has enabled President Burrell to serve so well. Deprived of a great deal of schooling, his lack of letters has been surmounted by his sound judgment. Confronted with problems where reason and logic have failed, inward conviction has prompted him to do the correct thing.

Alfred Burrell is a peaceful man, ever winning the respect of his fellow men. He is a labourer of the first rank, modestly serving his Lord with a keen dislike and almost fear of the plaudits of men. His every thought and action bear the stamp of strong testimony.

GENERAL CONFERENCE SIDELIGHTS

(Concluded from page 695)

held in the Assembly hall. Nor is that all. Over the 50,000 watt transmitter of wireless-station KSL all the general meetings are relayed for countless miles, to countless thousands.

There is inspiration in the stirring discourses delivered, a call to faith and a challenge to righteousness. In the Saturday afternoon session President James H. Douglas reports on the British mission and lauds the saints of Britain for their integrity.

See those two men embracing each other. As boys they were missionary companions and they have not seen each other since those happy days. Their joy is unbounded.

This is conference. Tears and joy. The gaiety of the crowd and the loneliness of the crowd. The gladness of taking home new frocks for the children. The sorrow of being called to the bedside of a loved one. The quickening of the pulse and the tingling of a spine as ten thousand voices ring out, "The Spirit of God Like a Fire is Burning." And the word of the Lord through His inspired servants,

THE INTELLECTUAL APPEAL OF MORMONISM

(Concluded from page 693)

In order to teach more effectively, Joseph Smith records in the Doctrine and Covenants, Section 88: 117-122:

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

Appoint among yourselves a teacher, . . . and let all listen unto his sayings.

Contrast this type of leadership, this kind of interpretation, with the material that had been handed down previous to a century ago. No wonder it had an appeal for so many of the great leaders of our Church in early days: Wilford Woodruff, Heber C. Kimball, Oliver Cowdery, Sidney Rigdon, Parley P. Pratt, and many others. It had an intellectual appeal. It not only told men they must be good, kind, just and humble, but it gave them something by which they could use their intellects and learn about the world. Such learning drives superstitious out of one's religion.

I say that such thoughts certainly must have an appeal for the thinking man. As a member of the Latter-day Saint Church, I can do my duty in the Church among my people. I can be kind and helpful to my fellowmen. I can use my influence to spread the spirit of Jesus throughout my environment. As such, I am a good member of the faith. Also as a worker in a scientific laboratory, I am still living part of my religion.

A study of any phase of this complex universe is a part of the religious activity in Mormonism. I learn how the world was made, how the laws of the earth work. I learn how to control them for the good of man. I do not stop when I lay down this body, but I continue in this line of endeavour, ever approaching that state of perfection which constitutes the ultimate salvation of man. This is a part of the philosophy of Mormonism. It surely has an intellectual appeal.—(Adapted from a radio sermon given over KSL in Salt Lake City.)

OF CURRENT INTEREST

Elections—British political eyes turn from Ethiopia and Geneva to the ballot box at home, with general elections taking place November 14. His Majesty, King George V, proclaimed parliament dissolved October 25. A prominent British statesman whose name will be missing in the forthcoming election is Mr. Arthur Henderson, who died in London October 20, at the age of 72. He was president of the Disarmament conference and served as Home Secretary and Foreign Secretary. For thirty years he was secretary of the Socialist party.

Health—British women are far ahead of men in physical fitness, according to officials of the Central Council of Recreative Physical Training. "Women engage in a far greater variety of exercises; study the scientific side of physical training more closely, wear more sensible clothes, and are more receptive to modern ideas on diet and exercises," states the secretary of that organization. "Women gained a slight lead in the matter of physical training thirty years ago and they have been steadily increasing that lead ever since. . . ."

IRISH DISTRICT CONFERENCE

PRESIDENTS JOSEPH F. MERRILL and Joseph J. Cannon were principal speakers at Irish district conference in Belfast branch hall, 122 Upper North street, Belfast, Sunday, October 20. One hundred forty persons, approximately 80 of them non-members, heard President Merrill, Sister Emily T. Merrill and Dr. James Lloyd Woodruff of Los Angeles stake high council speak during the evening services, conducted by District President Benjamin R. Birchall. Sister Ena Birchall sang a solo and Sister Mabel McCoughrin and Supervising Elder Keith M. McFarlane sang a duet.

Brother Joseph Ditty of the district presidency conducted the afternoon session, which included talks by President Cannon and Sister Constance Woodruff of Los Angeles. Participants on the M. I. A. programme were Belfast Branch President Joseph Darling, Brother George Taggart (Scout), Sister Joan Taggart (Bee-Hive), Sister

Annie McCurdy (Gleaner), Sister Queenie Turner (Adult mother), Brother Joseph Ditty (Adult father), and Elders Victor L. Bingham, F. W. Cox and A. M. Scott and Brother William Belshaw.

Investigators were among those who bore testimony to the truthfulness of Mormonism during the morning testimony meeting. President Birchall, Elders Keith M. McFarlane, Victor L. Bingham, F. W. Cox and A. M. Scott and Sister Elizabeth Cornwall, Mission Primary supervisor, spoke at the meeting which followed. Sister Ena Birchall provided a vocal solo at the morning and afternoon sessions. Names of authorities were presented by Brother Christian Steele of the district presidency.

The Saturday evening concert and programme, planned by Sisters Jean Cussans, Ruby Gillan and Elizabeth Cornwall, was well attended. A tea and flower reception, supervised by President Darling, followed.

NEWS OF THE CHURCH IN THE WORLD

Brimhall building on Brigham Young university campus, named for George H. Brimhall, late president of the institution, was dedicated by President Heber J. Grant at the sixtieth observance of the University's Founder's day celebration October 16. Brigham Young university was founded as Brigham Young academy by President Brigham Young October 16, 1875. Dr. Brimhall was president from 1903 to 1921, when he was succeeded by Dr. Franklin Stewart Harris, present president.

Columbia university of New York City has honoured President J. Reuben Clark with an appointment to the board of visitors of its School of Law for 1935-36, Dean Young B. Smith announces. President Clark will serve among 22 lawyers and judges in an advisory capacity to the faculty and student body. President Clark is former United States ambassador to Mexico and an international lawyer of note.

University of Wyoming board of trustees is donating stone for a new £9,000 Latter-day Saint chapel and institute in Laramie, Wyoming. The site of the new edifice is situated directly opposite the University campus. President Joseph J. Daynes of Western States mission (of which Laramie is a part) reports that auxiliary work is proving a powerful proselyting instrument.

Birthday anniversary of John Taylor, third president of the Church, will be commemorated Friday, November 1. He was born at Milnthorpe, Lancashire, November 1, 1808—the only British-born president of the Church. He was ordained an Apostle December 19, 1838 and sustained as president of the Church October 10, 1880, serving until his death July 25, 1887 at Kaysville, Utah. He was one of the early missionaries to Britain, and was first to carry the restored Gospel to Ireland, July 27, 1840 (*Star*, October 10).

FROM THE MISSION FIELD

Doings in the Districts: Birmingham—Elder Conway A. Ashton of London, Mission Sunday School supervisor, visited Kidderminster branch Sunday, October 20. Elder Ashton and Brother Edgar A. Cater of Coventry, district Sunday School supervisor, spoke at the morning meeting, conducted by Superintendent William L. Gittins, and Elder Ashton, Brother John R. Makin of Handsworth and Sister Elise Mace addressing the evening gathering, Branch President Robert L. Dunn conducting. Approximately fifty persons attended each of the sessions.

Nottingham—District President Samuel Pears of Hucknall and Sister Ada Hill were speakers at Derby branch harvest festival services in the branch hall Sunday, October 13. The following Monday a programme was conducted and products were sold, proceeds going to the Relief Society and Primary. Sister Annie Noble, district Relief Society supervisor, and Sister Elizabeth Bradley, branch Relief Society president, spoke.

Liverpool—Wigan branch sponsored a programme and dance in the branch rooms Wednesday, October 16, Brother Frank Brindle acting as master of ceremonies. Brother Frank Monks and Sister Elsie Rickard contributed songs and recitations and the Relief Society catered for refreshments.

Proceeds realized from the sale of

products displayed at Wigan branch harvest festival were donated to Wigan infirmary. Sunday harvest services included a programme in the afternoon under the direction of Brother John Heyes, Sunday School superintendent and an evening meeting conducted by Branch President Norman H. Rickard. District President Fred Bradbury, President

Rickard and Brother Herbert S. Webster spoke. Musical numbers at both sessions were rendered by Brothers Richard Tinsley and William Worrall and Sisters Madeline Ellison and Mary Tinsley.

Norwich—Sister Margaret Newson of North Walsingham was baptized by Brother Alfred Woodhouse at Norwich chapel Sunday, October 20. She was confirmed by Brother

John F. Cook of the district presidency, who also conducted the proceedings. Brother Thomas Ernest Stafford of Lowestoft was baptized the following Monday by Elder Gordon D. Priestley and confirmed by Supervising Elder Rex A. Skidmore, who was in charge of the service.

Manchester—A farewell party was held Thursday, October 10, in the Oldham home of Sister Janey Nelson in honour of Sister May Haigh, who is leaving to reside in Tipton, Staffordshire. She was presented with a pearl fruit bowl and stand by the Relief Society and a fruit dish from the Gleaner Girls.

Better Health

HEADED by Dr. James Lloyd Woodruff of Los Angeles, who is residing temporarily in London, a new British mission health department has been created by President Joseph J. Cannon. The purpose of the department will be to instruct elders and local saints in physical development and personal hygiene.

Dr. Woodruff and his daughter, Sister Constance Woodruff, are attending all autumn district conferences.

A 16-mile relay marathon from Birmingham to Kidderminster, with sixteen M Men each running one mile, will be an opening feature of the Mission health exhibition in Kidderminster, November 20-23.

Games and community singing provided the entertainment. Sister Ena Birchall of Irish district was a special guest.

Sixteen non-members attended Oldham branch harvest festival services in the branch hall Sunday, October 13. The Relief Society took charge of the programme, which included selections from the Singing Mothers and a vocal solo by Sister Ena Birchall of Dublin.

Leeds—Leeds District President George W. Laycock and Supervising Elder John L. Van Orman were principal speakers at Bradford branch conference in Westgate hall Sunday, October 20. "Revelations" was the theme of the conference.

Sheffield—Barnsley branch commemorated its annual harvest festival with a social in the branch rooms Saturday, October 19, amidst an imposing display of fruits, vegetables and flowers.

Fifty-seven persons attended the annual M Men-Gleaner banquet of Sheffield branch in the branch hall

Saturday, October 19. Gleaner Girls catered at a four-course dinner, followed by a musical programme presented by Miss Bessie Roberts and her pupils. Taking part on the programme were Mrs. Mann, Miss Peggy Hillier, Master Kennet L. Revill, Miss Rita Hardy, Mr. W. Grant, and the Mission M Men quartette. The affair was planned and conducted by Sister Winnie Ludlam.

Rawmarsh M Men are entering the new session with increased interest and activity under the direction of the new officers: Samuel Ephraim Hamstead, president; John Snow, vice-president; Alvin Ianson-Holton, secretary-treasurer, and Peter Hamstead, sports leader. On Wednesday, October 9, a fish and chip supper was held in the branch hall, and Rawmarsh M Men defeated Barnsley M Men, 9-6, in a football game on the Rawmarsh grounds, Saturday, October 12. Rawmarsh sisters provided both teams with sandwiches after the match, and a social followed in the branch hall.

DEATH

BAILEY—A faithful member of the Church throughout her life, Sister Florence Emily Bailey, 67, of Sheffield branch passed away at her home, 32 Regent Street, Sheffield Sunday, October 13. Supervising Elder Mylan L. Healy was in charge of funeral services at Walkley cemetery Thursday, October 17. Elders Alva D. Green and Healy were speakers and hymns were

rendered by the Mission M Men quartette of Elders Alma M. Porter, Elvon G. Jackson, Gilbert R. Langton and James S. Astin. Elder George E. Astle dedicated the grave. Sister Bailey is survived by her husband, Brother Tom Bailey, six sons, six daughters and 27 grandchildren, the majority of whom are active in the Church.

CONTENTS

The Intellectual Appeal of Monism	690	President Alfred Burrell of Norwich District	698
A Letter from the Chief Scout	693	Of Current Interest	701
General Conference Sidelights	694	Irish District Conference	702
Editorial: The New Morality	696	News of the Church in the World	702
Greater Blessings	697	From the Mission Field... ..	703
District Conference Notices	697		

PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1